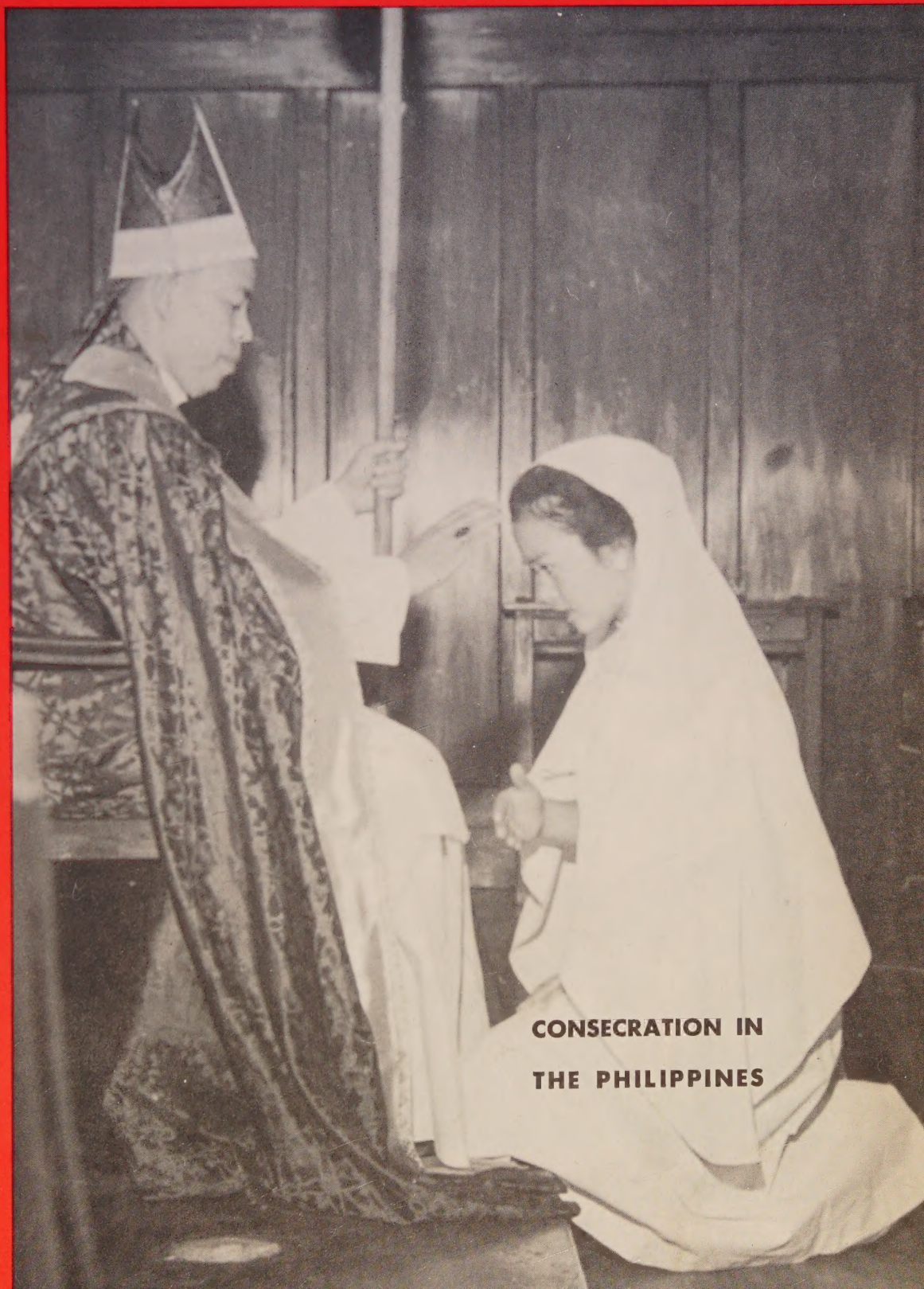


FORTH

APRIL 1959



**CONSECRATION IN
THE PHILIPPINES**



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Youth center serves as house of worship for two hundred teen-agers each Sunday, seats more than eight hundred.

Mission Accomplished

A SUCCESS story in Hawaiian technicolor can now be proudly told by a small group of families and the Rev. John J. Morrett, Bataan March survivor and former missionary to China. The Church of the Holy Nativity Mission, Aina Haina Valley, Oahu (Forth, May, 1951, page 8), can trace its history from thirty-two families and an old dairy barn ten years ago to its present congregation of almost two thousand and a modern church plant.

The new parish has answered the expanding community's call for church worship facilities and leadership, cer-

tainly, but this is only the beginning. Pride of the valley is the new youth center, completed last fall, with its specialized teen-age program and auditorium-gymnasium which houses an astounding number of church and civic-sponsored projects.

Mr. Morrett explains that the church's remarkable expansion can be traced back to a widespread community enthusiasm, but that the following points should be kept in mind by any new church:

Spiritual health depends upon family worship at least once a week.

Facilities for worship and recreation

must be centrally located, attractive, and functional.

Fund raising programs must be strategically planned, generally covering a period of three years.

There should be adequate and sustained leadership over an eight to ten year period.

Programs should be planned with consideration of all races and economic groups in the young parish.

"There is one final task of this new parish," states Mr. Morrett, "—to continue its missionary spirit and extend its resources to the establishment of other missions."



MAIN CHURCH seats four hundred, the chapel, eighty. With the exception of a small grant, the congregation and local community have financed church's construction, some \$470,000.



CHILDREN have worship service in converted dairy barn in 1949 before church was built.



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Turning the Pages

ELSEWHERE in this issue, FORTH presents the heart of an address recently delivered by the Presiding Bishop at the General Theological Seminary. Theological education is a two-sided coin: one side is the Church's obligation to its theological seminaries, the other is the seminary's obligation to the Church.

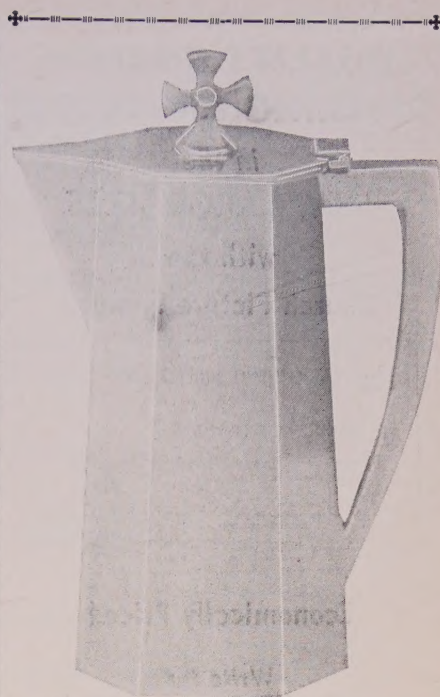
Bishop Lichtenberger in his opening remarks reminded his listeners of the twofold experience out of which he spoke on the latter topic: For three years he was a professor in the General Seminary helping to prepare men for the ministry, and from that teaching experience he went to Missouri where as Coadjutor and then as Bishop he turned to a much earlier part in the process of theological education, talking with young men who were considering the ministry, then accepting them, if all went well, as postulants.

"From the inside of theological education" he said, "I moved to the outside, where the potential students came from and where the finished product—if I may use the expression—returned." And now turn to page six for one aspect of theological education as seen by the Presiding Bishop.

Second Mile Giving

The Special Projects Desk in the Overseas Department is opening the way for more and more Churchmen and parish groups to participate in overseas missions directly. The account on page 23 is a sample of the way this service is tying together concerned Christians at home and urgent needs abroad. This is often referred to as Second Mile Giving because it is intended for parishes that already meet their quota in full and want to do more, or for diocesan groups that want to strike strategically at needs abroad, over and above their quota to the General Church Program. The group that chooses a project from the selection offered gets a real sense of participation in a particular area of missionary challenge and they know exactly what they are doing. Particularly meaningful are the

continued on page 2



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Turning the Pages

continued from page 1

scholarship supports where from one year to the entire education of a native child is underwritten through a Special Project. The strongest argument for this type of giving was advanced by the person who commented, "This is the most completely unselfish activity in our Church's Program."

Treasury for Treasurers

The Diocese of Los Angeles has published a *Manual for Parish Treasurers* by George Gibbs, C.P.A., Treasurer of the Diocese, designed to assist the parish treasurer with the financial administration of his parish. This loose leaf book is of sturdy construction and contains ten sections, an appendix, and samples of forms. The contents deal with: Organization, Personnel, Physical Properties, Financial Policies and Practices, Accounting, Reports of Parish Treasurer, Special Offerings, Transition of a Mission to a Parish, and Reference Materials and Annual Audit Procedures.

As changes are required, new sheets are provided for insertion. Although prepared specifically for the Diocese of Los Angeles, the material is of general appeal to all treasurers and covers practically every financial situation that may occur in a typical parish. Even the less complex or smaller parish can find much in the book to meet its particular needs.

Copies can be obtained for five dollars each from the Treasurer's Office, 617 West Seventh Street, Los Angeles 17, Calif.

Let Us Pray for Japan

FORTH welcomes this month as guest editor of Let Us Pray (page 4) the Rev. William Weitzel, of Shimodate, Japan. Mr. Weitzel, who is currently in the United States on furlough doing graduate work at the General Theological Seminary, is substituting for the regular editor of Let Us Pray, the Rev. Charles W. F. Smith. Dr. Smith, who has conducted the Let Us Pray feature since September 1957, is spending his sabbatical leave in England and on the Continent. His monthly contribution to FORTH has been a valuable one which we shall miss.

English Laity Approves Women as Lay Readers

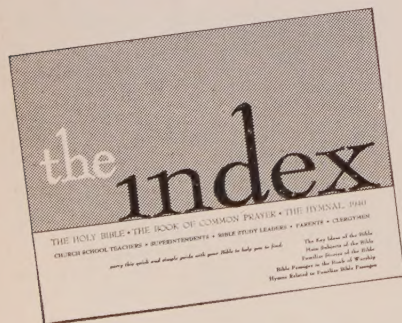
THE convocations of Canterbury and York will be asked to admit women as lay readers. A motion to give this office to women in the Church of England was approved by the House of Laity on February 2.

Commenting on the action, *The Church Times* said "this is a completely distinct thing from the ordination of women priests. Here it is, by definition, a lay activity. . . . We know of no theological principles which can be held to differentiate between permissible activities in church by members of the laity, on grounds simply of their sex. The principle of allowing women to read morning and evening prayer, and to give addresses other than at Holy Communion, has already been conceded with regard to deaconesses. . . . In the mission field . . . it is common to find women playing a considerable part in public worship."

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FORTH

VOL. 124 NO. 4

April 1959

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Contents

| | |
|---|----|
| The Seminary's Obligation | 6 |
| Address by the Presiding Bishop | |
| Chicago Foundation Brings Church to Nation's Largest Medical Center | 8 |
| Big Mission—and Still Growing | 12 |
| By the Rt. Rev William J. Gordon | |
| The Church in Alaska today | |
| St. Matthias' Day in Manila | 14 |
| Bishop Cabanban's consecration | |
| Worthily to Serve | 16 |
| New film about military chaplains | |
| Where Church and Broadway Meet | 18 |
| By Shelby Moorman | |
| Episcopal Actors' Guild | |
| Turning the Pages | 1 |
| Special Projects | 23 |
| Let Us Pray | 4 |
| Churchman in the News | 24 |
| Check Your Calendar | 28 |

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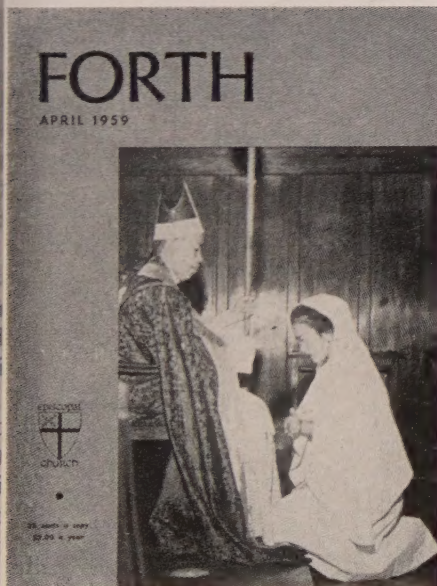
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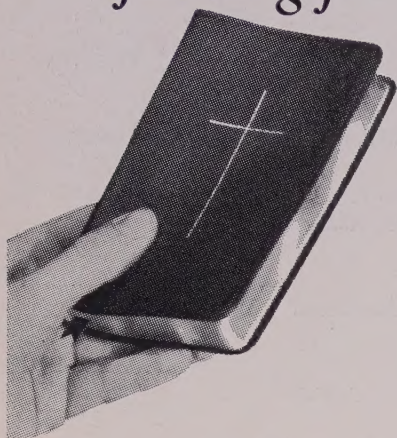
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THE COVER. She sang with the cathedral choir during the consecration, and now the young Filipino girl kneels to receive the blessing of the new bishop, himself a Filipino—the first to become a bishop of the Episcopal Church. For more about the consecration of Bishop Cabanban in Manila, please turn to page 14.

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WARERA INORU BESHI

For the Japan Centenary

O GOD of Heaven and Earth, we beseech thee, pour thy blessing upon us who would celebrate the hundred years of the Mission of thy Church in Japan; And grant that we may evermore praise thee and joyfully serve thee; through Jesus Christ Our Lord. *Amen.*

Let Us Pray

That the Church in Japan may be so endowed with God's grace as to make its centenary motto a living reality: *Ye shall be my witnesses unto the uttermost part of the earth.*

FILL us we pray thee, with thy Holy Spirit; that we may have power to witness boldly to thy Son, and may fulfill his commandment to make disciples of all nations; through the same thy Son, Jesus Christ who liveth and reigneth with thee in the unity of the Holy Spirit, ever one God, world without end.

—POSTCOMMUNION COLLECT, PROPOSED JAPANESE PRAYER BOOK

Let Us Pray

In Thanksgiving to Almighty God for so moving the hearts and minds of devoted men and women—to undertake the evangelization of Japan even under the most arduous circumstances of a century ago, and for the vision and steadfastness of those who have contributed to this extension of Christ's Community in that land.

AND now brethren, ye have become Catechumens. Accordingly, from this time forward flee false belief, cast off works of unrighteousness, in all modesty keep your body in subjection. Attend diligently to the teaching of the Holy Scripture, pray earnestly every day for the assistance of the Holy Spirit that you may have power to overcome sin and to know and understand the truth, and to this end, let us now pray for the grace of God.

TRANSLATED FROM ADMISSION OF CATECHUMENS,
JAPANESE PRAYER BOOK

Edited by the Rev. WILLIAM H. WEITZEL

Conferences on Vocations Scheduled for September

IN answer to the growing interest among high school and college students in the religious life, the annual conference series on Vocation to the Religious Life will be conducted September 5-7 at three central points in the United States: St. Mary's Retreat House, Santa Barbara, California; the De Koven Foundation, Racine, Wisconsin; and the Convent of St. Helena, Newburgh, Route 4, New York. Information may be obtained by writing to the Sister in Charge at each place.

Episcopal Radio Program Wins Honor Medal

THE Freedoms Foundation at Valley Forge has awarded National Council's weekly radio series *Viewpoint* the George Washington Honor Medal Award for "outstanding achievement in helping to bring about a better understanding of the American Way of Life during 1958." Moderated by the Rev. Dana F. Kennedy, Executive Secretary of the Radio-Television Division, the program features interviews with well-known Americans who discuss their work, motivations, and philosophies.



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WHAT does the seminary owe the Church? There are I believe three principal obligations. The first and most obvious is to prepare and educate men for the ministry. The seminary is to do this in such a way that the men who are graduated are as well equipped as possible for their work. This is a many-sided job. Look at some of it for a few minutes. There is, of course, the academic work. A student must learn not only what the Bible is and how

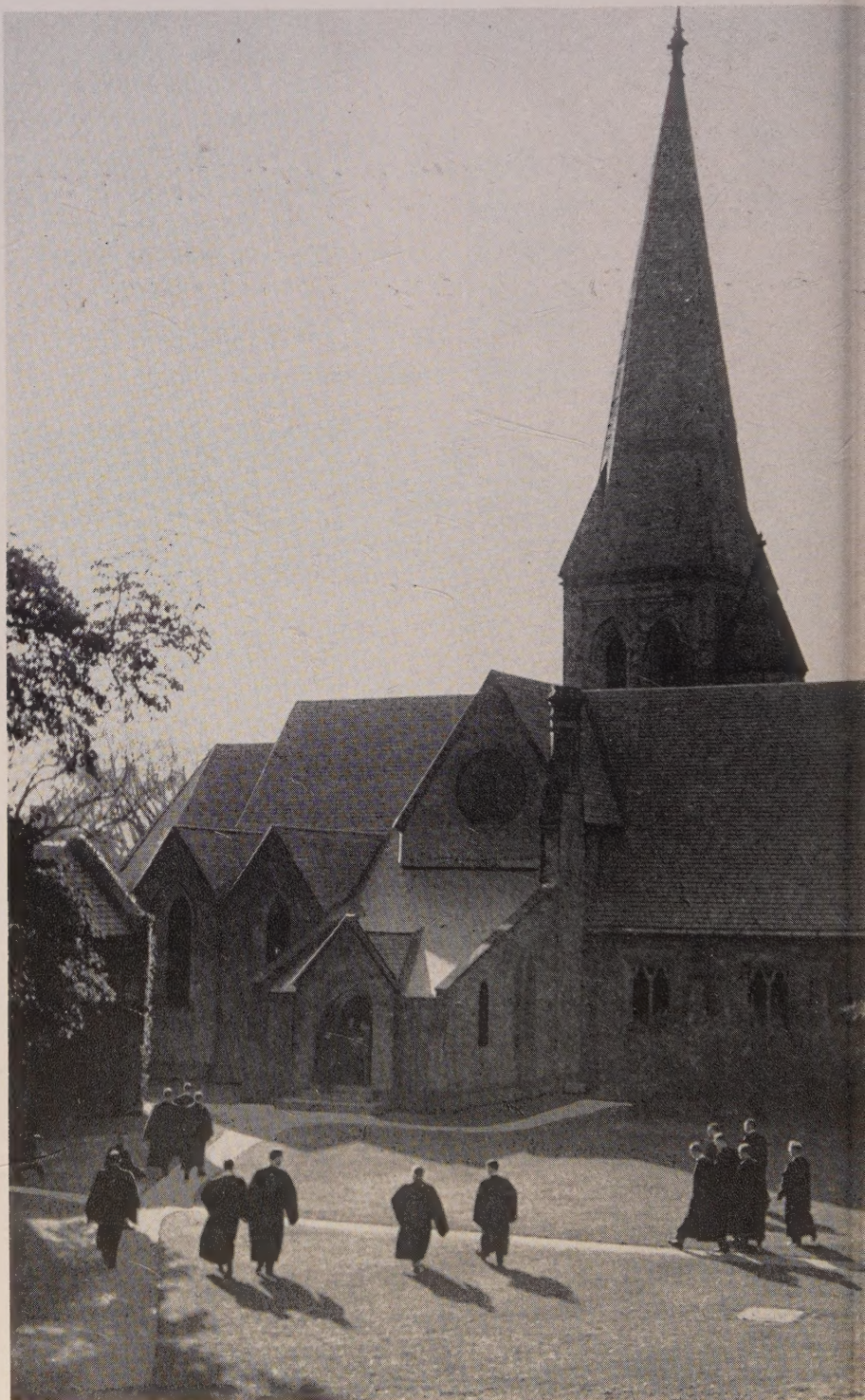
it came to be but what is in it. He must learn a great deal about the Bible, and begin to know the message and meaning of the Bible. Otherwise he is not prepared to preach or to teach. There is little point in a clergyman's knowing all about how the books of the Bible came to be what they are, unless he also knows in his own experience what the Bible has to say to him now and unless he can communicate that understanding to others. Then

Seminary center is the chapel.
Here many young men
seeking Holy Orders
find the beginning of the disciplined life.

FORTH

APRIL 1959

VOL. 124 NO. 4



The Seminary's Obligation

FROM AN ADDRESS AT GENERAL THEOLOGICAL SEMINARY BY THE PRESIDING BISHOP
THE RT. REV. ARTHUR LICHTENBERGER

he must be familiar with the whole sweep of Church history and have some understanding of special periods in the history of the Church. So with the main trends of Christian thought. From the New Testament to the present this must become familiar territory to him.

I am not going to cover the whole curriculum or attempt to give a survey of what should constitute the curriculum of a theological seminary, but as you know there are many more fields of study. Sometimes it seems too much to cover adequately in three years. And of course the subjects cannot be adequately covered. No man's theological education is finished when he graduates from seminary. The hope is that he will have a grasp of the fundamentals, and a desire to learn more and the habit of study.

This is one part of the seminary's primary obligation to prepare men for the ministry. Then another essential aspect of the task is "to guide, strengthen, and nurture the spiritual lives of its students within the framework of a community infused with a certain spirit and will." This is why the chapel is at the center of the seminary's life. The chapel with its ordered worship and the extension of the chapel into the rooms of the students, into the houses of the faculty where there are private prayers and meditation. Here for many is the beginning of a disciplined life.

Then there is the business of learning to live with other people. Of course this doesn't start in the seminary. But a man finds here an intimate relationship which is likely to be new to him. Everyone is, ostensibly at least, intent on the same thing. Here is a community with the same purpose. But a seminary is not the kingdom of heaven. The adjustment is often very difficult for a man, particularly if he is sensitive, single-minded, and quite intent. But this is an exceedingly valuable training ground. The relationship between the faculty and the students and the relationships within the student body are a powerful force for teaching, one way or another.

There is one question in the serv-

ice of ordination to the priesthood which always brings me up short: *Will you maintain and set forwards, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge.* Whenever I have read that question I have said a special prayer that this might be the nature of the man's ministry. Certainly it is the responsibility of the seminary to do all it possibly can to prepare men for this kind of living.

And there is one more facet of this first task. I do not believe that I can give this a name. It is not a separate and distinct thing in seminary life but it is basic. It has to do with the essential nature of the ministry. I can best describe this by giving some illustrations.

In the Diocese of Massachusetts a few years ago, a group of people under the chairmanship of Dr. Gordon Allport of Harvard, made a study of the methods of selecting postulants for the ministry. It was hoped that some objective standards might be discerned which would aid the bishop and the standing committee in their decisions about men applying for the ministry. One thing they did was to ask a number of lay leaders in various parishes to list the qualities they thought most characteristic of the effective parish priest. The first one agreed on was this: "A genuine love for people as people regardless of their color, class, economic status, or educational level." I will come back to this in a moment. Another desirable characteristic listed by this group was this: "Ability to sacrifice immediate impulse satisfaction, to long range goals, one's own personal desires to the slow working out of group purposes." This, of course, is a prime mark of maturity. I have discovered, in my own experience, that very fre-

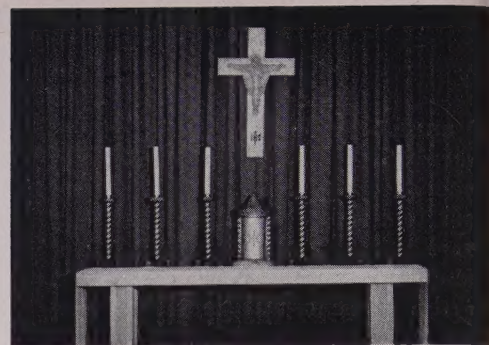
quently when a clergyman has a difficult time in his parish, when members of a vestry come to talk about the troubles they are having with their rector, it centers here: in the priest's inability to face opposition to his own plans and programs. Can the seminary help a man here? It certainly must try.

Then to return to that quality which is highly desirable, and I would say essential in a parish priest, a genuine love of people as people, a love for men and women as members of the people of God. A week or so ago I sat in one evening with a group of people at Seabury House who were talking about the ministry of the laity. They were from various Churches; there were ministers, laymen and laywomen there. One person told a story of a layman who was promoted to a top executive post in a very large corporation. It was a position of great responsibility. He would be faced with important decisions, with ethical and moral choices which would have wide effect. He wanted very much the support and understanding of his parish minister, so he went to him. But the clergyman was so overwhelmed by the importance and the magnitude of the new job and by all the trappings that the only thing he could think of was what a useful man this fellow can be in the Church. Here is an ideal chairman for the Every Member Canvass! This is to think of people as Dr. Hodgson has said as "Churchfodder." This is to think of Church members as customers and not as members of the Body of Christ.

This, then, is the first obligation the seminary owes the Church: to prepare and educate men for the ministry and in so doing help develop in them the love of learning, the love of people, the love of God.

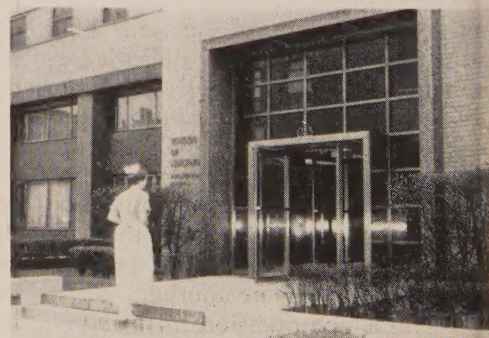
continued on page 29

Bishop Anderson House seeks to serve the spiritual needs of men and women in the medical community—hospital personnel and medical and nursing students and their families. Because of relationship that exists between physicians and patient, the Church is actually a pastor to pastors.



In 1950 Bishop Anderson House (*right hand arrow*) was established to augment a chaplaincy to the sick by ministering to professional people in the area. United Thank Offering funds made possible purchase of new land (*left*) where church, foundation house and library, and Laurance Armour Day School will be built.

Three hundred acre medical center includes the hospitals and professional schools of the University of Illinois, Presbyterian-St. Luke's Hospital (*right*), Cook County Hospital, and Loyola University; Chicago Medical School, Rush Medical School; a veteran's hospital, tuberculosis hospital, and Hecktoen Institute for Medical Research.



Chicago Foundation Brings Church To Nation's Largest Medical Center

TODAY's high efficiency in the practice of the healing arts is not an accidental development. It has resulted from the joint application of scientific knowledge and technical skills, and stems from the realization that along with medical service in the prevention, mitigation, and cure of illness, medical teaching and research are indispensable elements.

With medical care, education, and research as a threefold criterion, the logical trend has been to concentrate in one location all the known aids to healing. Thus there has come into being a phenomenon of relatively recent years; the great medical centers of America.

Two miles west of Chicago's Loop, at the exact center of the city's population, is the foremost concentration of health services in the world. It is a cluster of renowned hospitals, colleges of medicine, dentistry and pharmacy, laboratories and schools of nursing.

The recently completed Congress Expressway forms its northern boundary. On the other sides of this expanding nucleus of eminent medical institutions are many blocks of timeworn dilapidated tenement buildings interspersed with tracts of land being cleared to provide sites for the expansion of existing hospitals, professional schools and laboratories, new medical projects and modern housing, and open spaces for parks and parking.

Here a dramatic program continues to unfold—an ever-enlarging pattern of land acquisition, demolition and new construction which is now transforming one of Chicago's heavily blighted and congested areas into a region of imposing structures whose facilities are dedicated to the service of humanity. This is the Medical Center District.

This is where Bishop Anderson Foundation, the Church's first work with professional and graduate students in the field of the biological sciences, is located. The work began in 1949 only eight years after the Medical Center was officially established by act of the State Legislature of Illinois.

A medical center such as this one in Chicago is unlike other fields where the Church is working or should be working. This is like neither a parish community nor a university campus. In such a situation traditional techniques are not effective. It has been necessary to find new ways of bringing the sacraments, teachings, and ministry of the Church to members of a community who in an appreciable measure are indifferent to "organized" religious expression and whose training, education, and work have been almost completely in the field of the biological sciences.

The work began in 1949 when a student in the University of Chicago Divinity School was asked to serve as director of student work at the Church of the Epiphany on Chicago's near Westside. His assignment was to bring Medical Center and other Episcopalians into the parish life. He quickly discovered that this was an impossible task, that if the Church was to be concerned with the Medical Center community it would have to be geared to the activities, interests, and philosophies of the Center and not to those of a local parish church.

The theological student, now the Rev. Richard Young, O.G.S., enlisted the aid of the Rt. Rev. Charles L. Street, Suffragan Bishop of Chicago, and the two of them soon won the active support of a few key Churchmen who were distinguished faculty members of the professional schools. They also won the support of the

continued on next page



Doctors who double as foundation directors are (left to right) R. Lincoln Kester, M.D., foundation president; Samuel Gale Taylor III, M.D., chairman, clinical training and clergy program; John S. Graettinger, M.D., vice president and chairman, building and planning



DIRECTOR, the Rev. Richard Young, O.G.S., talks to medical students and faculty



ASSOCIATE priest, the Rev. Arthur Johnstone, calls on patient at Cook County Hospital



ASSISTANT, the Rev. Victor Preller, and student nurses enjoy after-chapel chat

diocesan board of the Woman's Auxiliary.

In 1950, under the guidance of the late Dr. Francis E. Seneary, then professor and department head at the University of Illinois College of Medicine, the late Dr. Herman L. Kretschmer, former President of the American Medical Association, and Dr. LeRoy H. Sloan, President of the American College of Physicians, Bishop Anderson House was established in the district. The House and Foundation were named after the late Rt. Rev. Charles Palmerston Anderson, at one time Bishop of Chicago and Presiding Bishop of the church.

The House consisted of a four-apartment apartment building which was remodeled so that it now contains a huge lounge and library (The Eckhardt Lounge), a good sized chapel, conference rooms, and offices and living quarters for the director and staff.

Although the House was established, it has never been envisioned that the work should be confined to its quarters. It was true in the beginning and it is still true that eighty-five per cent of the work carried on by the Foundation staff is carried on in the institutions of the area on a twenty-four-hour-day basis. The director or one of the other priests on the staff may well be seen on the wards of the hospitals, in a laboratory, or a coffee shop at twelve midnight as well as twelve noon.

"Father Dick," as the director is known to hundreds of faculty, staff, and student members, carries on a diversified program ministering to "all sorts and conditions of men."

Although primarily the Medical Center is a university community and the work of the Foundation is oriented in this direction (it is a member of the Department of College Work of the Diocese of Chicago and receives a grant from the Church Society for College Work) it is also a hospital and institutional community with each institution being part of a teaching program of the schools of the biological sciences.

The priest, therefore, ministers not only to the university professor, research worker, and professional and graduate student, but also to the varied community of patients in both private and public hospitals, counsels with the juvenile delinquents (Institute for Juvenile Delinquency), unwed mothers (Chicago Foundling Home), emotionally disturbed children (Healy School), the blind (Lighthouse for the Blind), and many others who have problems of body, mind, and soul. He must also

be pastor to the hundreds of families living in the district who are connected with the Medical Center in various capacities, again from professor to plant employee (ward maids, nurse's aides, maintenance staff).

On a routine hospital visit Father Dick might well see the faculty person who is the attending physician, the resident, intern, nurse (graduate and student), the medical student, nurse's aide, scrub woman, and finally the patient. It is no wonder that at times his hospital call takes an hour or more, for it may be "interrupted" with a visit to the operating room, laboratory, classroom, emergency room, or the coffee shop. He is a familiar figure in any one of these places and his comments are well known in all areas of the center.

Recently after spending thirteen hours in an operating room, where theology was as much a part of the conversation as medicine, the surgeon turned to him and said, "Father



CHURCH SCHOOL is part of program, for while the combined hospital-university community has special parochial requirements, it also has normal ones

Dick, do you see why doctors must pray?" He retorted, "Yes, I see why they *ought* to."

It is because of this involvement with a total community, many of whom have no connection except nominally with any religious group, that the Foundation staff has had to work out new techniques to make a break-through into the community in order that historic Christianity might be understood to have some relevancy to the area and in turn try to understand and sympathize with the prevalent humanistic philosophy which permeates the scientific atmosphere.

The Foundation, its director and members, accept the concept that the Medical Center is a two-way street. It has much to offer and teach the Church about its knowledge of man and its investigation and alleviation of pain and suffering of body and mind. It was with this in mind that the Foundation set up programs and seminars for clergy and is investigating new concepts and ideas in clinical training. This aspect of the Foundation is being spear-headed by a number of the distinguished scientists of the area (Churchmen and non-Churchmen).

Another group of scientists (again, Churchmen and non-Churchmen) make up the committee determining the academic program of the House which centers around seminars and lectures directed toward the academic community. In the past eight years many of the great men in the fields of theology, philosophy, and the humanities have been guests of the Foundation. This program is continued with little publicity and invitations are extended on a personal basis. It is easy to "pack" the House!! Father Dick has consistently refused to move these programs to larger halls in the area, insisting that the informal atmosphere of the House makes for a livelier discussion among the 75 to 150 guests who are usually invited. If the facilities were available it would not be hard to envision this number multiplied five or six times.

The President of the Foundation, Dr. R. Lincoln Kesler, Associate Professor of Medicine at the University of Illinois College of Medicine and an attending physician at Presbyterian-St. Luke's Hospital, in an address to a Church group stated:

"It is never a problem to get people to attend events at Bishop Anderson Foundation, whether they be formal lectures or informal student-faculty get-togethers. The problem is to have adequate staff and facilities to serve the ever-expanding population of the Center. With five persons engaged in the work the staff is too small to meet the many demands made upon it.

It is with this in mind that the Board of Directors of the Foundation, whose chairman is the Bishop of Chicago, has committed itself to an expansion program.

Last year alone there were 17,399 professional and non-professional persons employed here and 4,252 students enrolled in the various colleges and schools, more than 604,000 people visited the outpatients clinics, and there were 112,594 inpatients. In three hospitals 21,528 babies were born.

To adequately serve the area is the job of the Foundation. Thus it is engaged in a concentrated program of enlarging the staff and facilities. Eventually it is hoped to have three academicians centered in the Foundation Library whose job it will be to re-interpret and re-articulate the life and teachings of the Church to this community and then to the field of biological sciences throughout the country and to the Church.

It is in this area that the Foundation hopes to make a total contribution to the Church and to the academic community.

Six chaplains will be centered in the House and they will carry on the ministry to the staffs, students, and patients of the institutions. They will share with the academic staff and medical faculty members the responsibility for clinical training programs for seminarians and clergy.

The first unit of the total program which begins this summer will be that of a day school, a gift of Mrs. Laurance H. Armour as a memorial to her late husband, and will be the third unit of the Foundation.

The fourth unit will be a university parish church.

The land for this, which has had to be purchased privately, was made possible by a grant from the UTO.

It needs only a little faith and some knowledge of the history of Christianity to see that at each dramatic turning point of history works of this

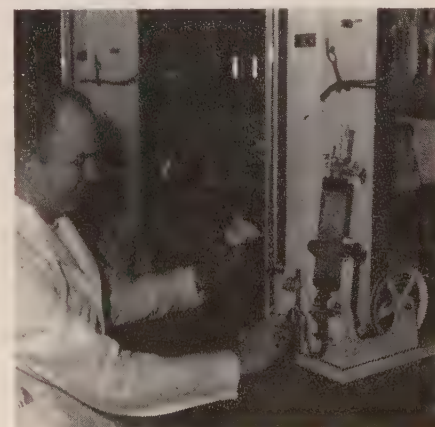


LECTURE program brings the Rev. J. V. Langmead Casserley from General Seminary

kind may well be able to make the break-through into the secular world which is so needed at the present time. The call of Christianity is to universality and involvement in every aspect of humanity. The job confronting the Church is to make *men human* and this is the primary job of the Church in the Medical Center.

Dr. John S. Graettinger, of the Faculty of Medicine and currently serving as Vice-President of the Foundation Board and Chairman of the Building and Planning Committee, believes that there exists a serious omission on many professional school campuses when faculty and student members are concerned only with the use of scientific methods in the study of man.

The Bishop Anderson Foundation is helping to overcome this omission and this project must and will succeed for it meets man where he is and brings him with all of his gifts to the altar.



BISHOP ANDERSON organist, Robert Dedman, M.D., makes medical music in laboratory

Big Mission . . . and Still Growing

ALASKAN STATEHOOD BRINGS NEW HORIZONS, NEW PROBLEMS

By the Rt. Rev. William J. Gordon, Jr.

THE Church in Alaska is not yet in a position to evaluate the impact of statehood on the Mission of our Lord here. Certainly there will be changes and growth, and the Church must grow with the new State rather than seek to catch up with the population that will certainly come north in the years to come.

In the new State of Alaska there are four parishes, twenty-seven missions, and fifteen outstations, scattered over an area of 586,000 square miles. As always, space and miles form the greatest obstacles to the adequate ministrations of our people. There are scattered Episcopalians in communities that can never see a priest because of these great distances and the lack of travel facilities.

The time is more and more upon us when our ministrations to white brethren will be a larger part of our Mission. We are proud of the splendid groundwork laid by the early missionaries in bringing Christ to the scattered peoples of the land. In spite of great geographical obstacles the Message was carried to remote places.

Missions, schools, hospitals, and clinics were established, and faithful Indian and Eskimo churchmen today are a living monument to the memory of these early pioneers. Many residents of Alaska are alive today because of the medical ministrations of the Church, and many are adapting to their new civilization because of the education provided by the Church. Fruit has been borne of the missionary enterprise in Alaska.

The Church will have a continuing ministry to the population as far as one can see into the future. In twenty-six Indian and Eskimo villages today the Church works, and in most of these villages almost everyone is an Episcopalian. This task is more important today as the inevitable transition from the old 'live-off-the-country' way of life to a wage-earning economy, amid the perplexities of modern civilization, comes to the people. They need, as never before, guidance and spiritual strength to make this giant step. The Church must have resident missionaries living in these communities to represent God, and to interpret His

Truth and apply it to life in a new world.

At the same time a new kind of ministry is emerging. Native peoples are moving in increasing numbers to the towns of Alaska such as Fairbanks and Anchorage. The normal life of a busy parish church cannot be the vehicle that embraces by itself these ones from a different culture into the family of the Church, and tragically we have lost many Indian and Eskimo communicants when they have come to town. They have been lost to the Church—that is bad, but they have been separated from the strengthening hand of Almighty God—and that is far worse.

In an effort to meet this need, St. Matthew's in Fairbanks, in a sort of venture of faith, is adding a city missionary to its staff some time in 1959. He is not to minister to them because they are of a different race (there are several Indian families already in the normal parish life at St. Matthew's), but to provide a ministry for the migrants with particular problems that only a specialized and particular ministry can meet. This will be done within the



MILITARY chaplain helps two Eskimos find the day's Epistle before Holy Communion in near zero temperature



PILOTING his own plane more than 30,000 miles a year, Bishop Gordon covers a district twice as large as State of Texas



IN JUNEAU, Anchorage, or Fairbanks (above) parishes and missions are much the same as those in other States of the Union



Rapid growth of towns signals changes in the mission of the Church in Alaska

framework of St. Matthew's, and there will be no racial separation at all.

But to go back to a statement I made earlier, the Mission of the Church in Alaska is more and more a ministry to the white population, because more and more of Alaska's population is white. About eighty-five per cent of the present population is not Indian or Eskimo, and the white majority will continue to grow. At the present time, the Church's personnel is about equally divided between the native and white ministry, but certainly in ten years the great proportion will be serving immigrant congregations.

If the Church in Alaska is ever really to stand on its own feet, it must be strong where the population is strong, and it must grow with the new State of Alaska.

All is not triumph in the ministry here. The transitory nature of the residence of many church people reflects itself in the permanent instability of the Church. We have more people all the time, but they are often different people from year to year. Some are military personnel who go in and then out of the congregations. Yet we rejoice that many of these people go out from Alaska with renewed vision of the Call of Christ through his Church.

As in many missions, the Church in Alaska is faced with the surging inroads of the sects. Since World

War II the world has discovered Alaska, and every small sect known to man is represented here now. They have settled in a great many of the native villages traditionally associated with one of the major Churches. Resident missionaries of one or another of these groups have now penetrated most Indian and Eskimo missions. They have caused great confusion and continue to do so.

The people are extremely loyal to their Church, but where they have had no one to explain the constant emotional poundings of the resident Pentecostal missionaries, there have been great difficulties, especially among the young people.

The answer to this problem lies with the missionaries. The Church must have residents to live in the native communities to teach the faith of the Church, and to explain these teachings to the confused.

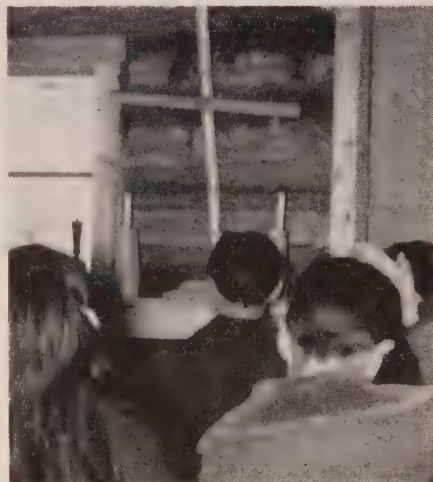
Now that the younger native boys and girls have had the advantage of some schooling, they are better able to understand the Church, and the basic differences within the Christian faith. The next generation of Churchmen will have a better answer for the faith within them, simply because of their better understanding of the English language.

Without question, hundreds of converted Indian Episcopalians have been lost to the Church in Alaska during the past fifteen or twenty

years. Some of them lived in isolated villages and camps. They had been baptized and some confirmed, but their Christian education came from very occasional visits from an itinerant priest, and they knew little of the Christian faith.

With the country opened up, many of these have drifted indifferently away from the Church. Others have joined the sects. One whole village of about ninety people was lost in this way. There had never been a resident minister there, though the Church had ministered to the people since 1905. Only occasional services were held by the nearest priest.

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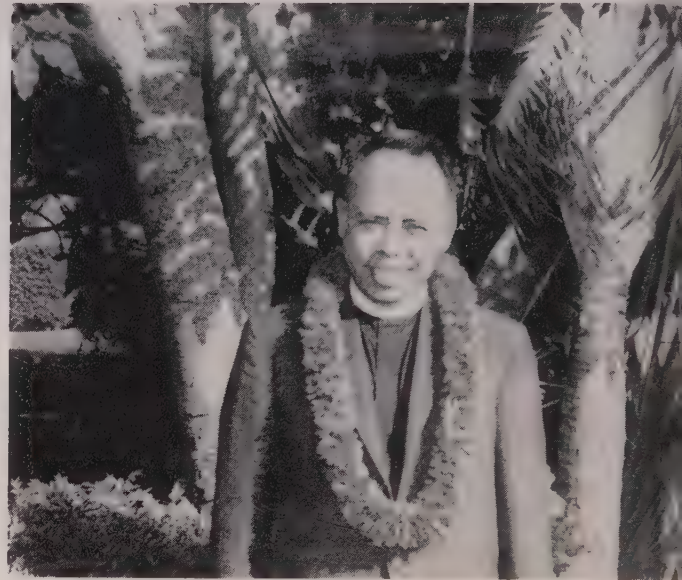


EVENING PRAYER for Indian children. In cities, as well as small villages, work with Indians and Eskimos goes forward.



Students from St. Andrew's Seminary follow verger and crucifer in procession to Manila's pro-cathedral for consecration

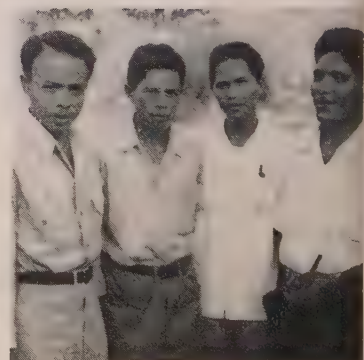
The Rev. Benito as a deputy to General in Honolulu



Bishop Cabanban served Holy Trinity Mission, Zamboanga City, from 1953 until his elevation to the episcopate



WITH original class at theological school and (right) with fellow graduates of St. Andrew's Seminary.



FUTURE bishop (below) at his ordination, and with neighbors in the fields at harvest time.



St. Matthias' Day in Manila

BISHOPS OF THREE CHURCHES TAKE PART

IN CONSECRATION OF BENITO CABANBAN

The first Filipino to become a bishop of the Episcopal Church, the Rev. Benito Cabanban was consecrated on February 24 at the Pro-Cathedral of St. Luke in Manila by the Rt. Rev. Lyman C. Ogilby, Missionary Bishop of the Philippines. Bishop Cabanban was elected by General Convention last October to help the missionary bishop administer the forty-thousand-member Church in the Philippine Islands.

Co-consecrators were the Bishop of Honolulu, the Rt. Rev. Harry S. Kennedy, and the Anglican Bishop of Rangoon, the Rt. Rev. Victor G. Shearburn. Presenting the Suffragan Bishop-elect for consecration were Bishop Kennedy and the Most Rev. Isabelo de los Reyes Supreme Bishop

of the Philippine Independent Church.

The Episcopal Church in the Philippines co-operates with the Philippine Independent Church, which broke away from the Roman Communion in 1900 and is the largest non-Roman Church in the Islands. Its clergy are trained with Episcopal clergy at St. Andrew's Theological Seminary in Manila.

Bishop Cabanban received his early Christian training in the Methodist Church, to which his parents belonged. It was after high school graduation, when he had been working for several months at an Episcopal mission, that young Benito Cabanban became a member of the Episcopal Church. He was confirmed

in 1932 and that same year began his preparation for the priesthood at St. Andrew's Training School at Sagada, a preparation that was to be interrupted by World War II and not completed until some fifteen years later in 1949.

During the Japanese occupation of the Philippines Bishop Cabanban's service to the Church was very nearly ended altogether. Suspected of supporting the Allied cause, he was arrested, tortured, and condemned to death, but at the last moment was spared, only to be held hostage with the rest of his family. It was not until St. Andrew's Training School at Sagada was transferred to Manila and became St. Andrew's Theological Seminary that he and his classmates were able to resume their theological education.

After one more year of academic work at the seminary Benito Cabanban was graduated in 1948. Six months later he was ordained to the diaconate, and on June 5, 1949 was ordained a priest.

The new priest served on the staff of the Mission of St. Francis of Assisi at Upi until transferred to Holy Trinity Mission, Zamboanga City, in 1950, where he remained until his episcopal election last October.

Bishop Cabanban is married to the former Serafia Malag, a graduate of St. Luke's School of Nursing in Manila, and they have eight children, five girls and three boys.



PASTORAL staff in hand, Bishop Cabanban is photographed following his consecration. The bishops (left to right) are: Archbishop de los Reyes of the Philippine Independent Church, Bishop Kennedy of Honolulu, Bishop Cabanban, Bishop Ogilby of the Philippines, chief consecrator, and Bishop Shearburn of Rangoon, the Church of India, Pakistan, Burma, and Ceylon



Young priest with his wife and growing family



Confusion and fear
are enemies the chaplain
must help young servicemen combat
in their new roles

A jeep becomes an altar
for men on maneuvers
in Germany

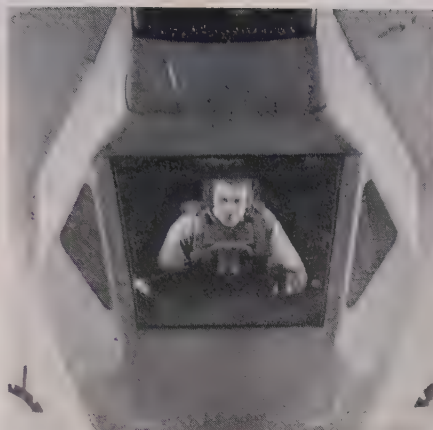


Problems at home can seem
insurmountable, and a conference
with the chaplain can bring
both practical help and comfort





tactical skills to be mastered are often new to a recruit as Armed Service routine



This young airman made the adjustment from farm to bomber. . . . "In time of preparation



Grant that discipline and training may fit them worthily to serve our country. . . ."

Worthily to Serve

New film presents the chaplaincy as
a many-sided ministry for men of God

THE somewhat puzzling role of chaplains in the peacetime Armed Services is explained by National Council in a new sound, color film now available. In *Worthily to Serve* are depicted the varied functions of chaplains in all three branches of defense: Navy, Air Force, and Army.

Filmed with the co-operation and approval of the Department of Defense, *Worthily to Serve* was made entirely on authentic locations. The Navy episode, filmed aboard the *U.S.S. Northampton* during a cruise, illustrates a chaplain's attempts to help a young seaman adjust to his new way of life. The Air Force sequence was filmed at a Strategic Air Command base in England and underlines the pastoral role required of a chaplain. When a young airman's personal problems are affecting his performance on the job, the chaplain is a link between the serviceman and his family. West Germany is the locale of the Army episode, which deals with the problems faced by young men away from the stabilizing influences of home. In combating these problems, the chaplain is here shown as a moral and spiritual force.

The title *Worthily to Serve* is taken from the prayer for our Armed Forces in the *Armed Forces Prayer Book*. Filmed in 16mm. Kodachrome, *Worthily to Serve* has a running time of twenty-eight minutes. Rental fee is \$8 a showing and the film may be obtained by writing to The National Council, Audio Visual Film Library, 281 Fourth Ave., New York 10, N.Y.



Where Church and Broadway Meet

AN imaginative person entering this room might wonder whether he had not wandered by chance onto a stage setting of *La Boheme*; a superstitious person might feel as though he were being spied upon by splendid, gaudy ghosts; a person in love with the theater would look about, smile, and take a chair, instantly at home. This somewhat haphazard little room with its walls covered by theatrical portraits, folders, and bookshelves housing everything from *Little Emily* to the latest issue of *Theatre Arts* represents relaxation, haven, and opportunity to some one thousand theatrical devotees and professionals. Tucked neatly under the eaves of the church of the Transfiguration, New York City, it is the home of one of the Church's most unique organizations, the Episcopal Actors' Guild.

If there was ever to be a Church-sponsored theatrical guild, it was destined from the first to be inaugurated in the Church of the Transfiguration, for from its earliest days "the Little Church Around the Corner" has embraced show people for its own particular care and help. The story of how the Little Church received its nickname is often told but deserves retelling here. Not only did it change the subsequent history of Transfiguration, it set in motion a rather spectacular change in American attitude towards the dramatic profession.

When George Holland, a well-known figure on the Broadway stage, died in the year 1870, his good friend and fellow actor Joseph Jefferson requested that the funeral be held at the fashionable Church of the Atonement. All arrangements were made and Mr. Jefferson was about to leave the rector's office when he chanced to mention that his friend had been an actor. The priest then refused to solemnize the funeral in his church and said he "did not care to get mixed up in it." "Well, sir," asked Mr. Jefferson, "in this dilemma is there no other church to which you can direct me, from which my friend can be buried?" "I believe there is a little church around the corner

THE EPISCOPAL ACTORS' GUILD OFFERS
RELAXATION, RECREATION, AND AID
TO THEATER PEOPLE OF ALL FAITHS

By Shelby Moorman



MEMBERS of the Guild's young people's group have a talk with the grand old man of the American theater, Charles Coburn, on the stage at Guild Hall. The first tea in every season, usually held in October, has as guest of honor a notable stage or screen star.

where they do that sort of thing," replied the priest. Jefferson paused, then said, "If that be so, sir, God bless the little church around the corner."

The story was picked up by the press and before long had circulated its way around the country. The public imagination took up the chant "God Bless the Little Church" in ballad and verse; actors all over the nation banded together in memorial meetings and demonstrations to eulogize what quickly became *their* church. From this time on, Transfiguration was called the Little Church Around the Corner,

spiritual home of the theater and its people.

A half century later, the Rev. J. H. Randolph Ray and George Arliss organized a council of clergy and actors to launch the Episcopal Actors' Guild, an outgrowth of a pre-World War I actors' league called the Actors' Church Alliance. Aims and functions of the Guild during its first years have been added to rather than changed. Helen Morrison, executive secretary and leading figure in almost all the Guild does, underlines the word *hospitality* as key to Guild aims. "We try to give everyone who

comes to us the social, cultural, and philanthropic benefits made possible by this sort of an organization," she says. "We have all sorts of people here: those who are or have been well-known, youngsters waiting for their break, and simply the interested. All are most welcome at the Guild, those who need help and those in a position to give help."

The Guild, by drawing together through "social and cultural" activities those on both sides of the fence, automatically fulfills one part of the "philanthropic" aspect. Those fabulous afternoon teas introduced



CO-FOUNDER of the Actors' Guild, the Rev. Randolph Ray, gives address at a luncheon arranged by friends on the occasion of his retirement this past year. Cornelia Otis Skinner listens at his right, Tallulah Bankhead, who says she is one of his "favorite sinners," sits at his left.

ducers through invitations sent out by the Guild.

Over the years, the Guild Hall has gathered quite a reputation for itself as a first rate employment bureau and junior information center. Says Mrs. Morrison: "I sometimes feel like a casting director, matching jobs we hear of to those who need them, swapping and posting information about apartments, shows casting around town, and so on." Mrs. Morrison and her helpers have also become astute fashion experts through what has been named their Wardrobe of Windfalls. As Dr. Ray points out in his book *My Little Church Around the Corner* (Stratford Press, Inc., New York),

the phrase "nothing to wear" is no joke to an actor doggedly making his rounds "between engagements." An actress may skip a few meals and console herself that it is good for her figure, but appearance and clothing are vital concerns to anyone trying to make a good impression on a director, and a heartbreaking problem to many a young hopeful. The Wardrobe of Windfalls supplies at least a partial answer to this dilemma. Contributions of men's and women's clothing and shoes are gratefully picked up, then cleaned, mended, and put on display awaiting a wearer. If an article waits too long for a "customer,"

continued on page 29

TWO MEMBERS of the Guild, Gordon B. Clarke and Elsie Keene, as they appeared in James Barrie's *The Twelve Pound Look* at Guild Hall

by Dr. and Mrs. Ray where the great, the aspirants, and later some of the more colorful social figures of the day met on common ground over their teacups, still go on three days a week. Plays have found sponsors, actors have been "discovered," and many lasting friendships formed at these informal gatherings. Every month members of the Guild perform an entertainment, a short play or a variety show of sorts, which is generally well attended by agents or producers in search of fresh talent. One or two, given in the Spring, attract the envied attention of summer stock pro-



PERSONAL counselling is a service offered to anyone who enters Guild Hall. Problems can include anything from financial worries to spiritual confusion, from the serious to the absurd. Here the Rev. Wells Folsom, curate of the Little Church, talks over a difficulty with a young man.

YOUR CHURCH IN THE NEWS



First building for College Saint Pierre, Church's new secondary school in Port-au-Prince, Haiti, was dedicated recently by the Rt. Rev. C. Alfred Voegeli, Missionary Bishop of Haiti, in the presence of one thousand guests, including President of Haiti.

Gifts from UTO, Builders for Christ, and Church School Missionary offering made this building possible.



The Presiding Bishop and Mrs. Lichtenberger visit their son, Arthur Tate, and daughter-in-law, Ann, and three grandchildren (left to right) Cynthia Lee, Carol, and Arthur Weston

Episcopal Church Photo

FORTH—April, 1959

Students from Thessalonica and Cyprus chat together in dormitory at St. Sergius, Orthodox Theological Institute in Paris.

This valuable training center has students from many lands, and benefits from the Good Friday Offering each year.



Gargoyle on medieval cathedral of Coventry, England, looks down at new cathedral rising as result of contributions received from all over the world. Original building was destroyed during blitz in 1940. Expected completion date is 1962.

British Information Services

Episcopal Churchwomen in Missionary District of Panama Canal Zone stressed One Family in Christ at their annual meeting. The Ven. L. B. Shirley addressed the group, which met at St. Luke's Cathedral in Ancon.



Tucker Hall,
St. Paul's University,
Tokyo, where
many centennial
observances will
take place



Seikokai Centennial Schedule

MARCH 25

St. Paul's University, Tokyo. Commencement. Conferring of honorary degree of Doctor of Laws upon Francis B. Sayre

APRIL 5

The Rt. Rev. Arthur Lichtenberger arrives in Japan

APRIL 6

Conferring of honorary degree of Doctor of Humanities upon Mrs. Arthur M. Sherman, St. Paul's University Chapel

APRIL 7

- 1:30 The Centenary Ceremony. *Tokyo Athletic Center*. Great Procession
Address by the Rt. Rev. Arthur Lichtenberger
Greetings from distinguished guests
- 5:30 Reception and dinner for representatives and distinguished guests at *Chinzan-so*
- 7:00 Open lecture meeting with introductory addresses by the Archbishop of Canterbury, the American Presiding Bishop, and the representative of the Primate of All Canada, followed by a lecture by the Rt. Rev. Peter S. Yanagihara, Bishop of Osaka

APRIL 8

- 9:00 The Centenary Service. *Celebrant*, the Rt. Rev. Michael H. Yashiro, Presiding Bishop of the *Nippon Seikokai*. Sermon by the Archbishop of Canterbury
- 12:00 Memorial photograph, luncheon with introduction of and greetings from representatives of the worldwide Anglican Communion
- 2:00 Address by Bishop Yashiro as President of the House of Bishops, *Nippon Seikokai*
Evening Prayer, the Rev. Keitaro Nishimura, Chairman of the National Council of the *Nippon Seikokai* and Chairman of the Centenary Committee, Officiant
- 7:00 Panel discussion at Tucker Hall, St. Paul's University. Subject: Looking Ahead to the Next Hundred Years

APRIL 9

- 9:00 Proceedings of the twenty-sixth General Convention in Tucker Hall. Conferring of honorary degrees upon Bishop Lichtenberger and the Archbishop of Canterbury
- 7:00 Centenary Festival at Tucker Hall

Episcopal Church Welcomes Refugees from Indonesia

THE first of several thousand Dutch Indonesian refugees who will be welcomed to this country in the near future, twenty-four-year-old George A. van Lingen and his bride arrived in New York on March 21.

The van Lingens, who are sponsored by the Social Relations department of the Diocese of Colorado, were expelled from their homeland when it established its independence from the Dutch. The Church will resettle some two thousand Dutch Indonesians in all. It is expected that ten thousand such refugees now in Holland will find homes in the United States under special legislation that provides non-quota visas for them.

Mr. van Lingen hopes to find work as a construction draftsman, and his wife will seek a domestic job. The young couple, who were married shortly before they sailed from Rotterdam, were both born in Indonesia. They are members of the Dutch Reformed Church.

Employment and housing arrangements are being made by the Colorado diocese and by Mrs. van Lingen's sister, Mrs. C. C. de Rozario of Denver, who came to America with her family several years ago.

Sponsorship of refugees in the United States is usually arranged through a diocese or parish, and every effort is made to settle the newcomers where there are people of their own national background. Especially if there is a language barrier, the adjustment from the old culture to the new is easier if friends or relatives are nearby.

The National Council's Refugee Resettlement Program is administered jointly by the Department of Social Relations and the Committee on World Relief and Church Co-Operation. The program is supported by an appropriation in the General Church Budget and by contributions to the Presiding Bishop's Fund for World Relief. Through annual pledges and additional contributions, Episcopalians made available more than fifty thousand dollars for world relief in 1958.

In 1958, the Church settled 610 refugees in the United States, bringing the total since 1949 to more than ten thousand.



SECOND MILE GIVING
AIDS SPECIAL PROJECTS

Women of Newark Support St. Michael's Center, Ponce

FOUR hundred Churchwomen comfortably gathered at Buck Hill Falls, Pennsylvania, for an educational conference . . . and a gang of ragged boys playing in the streets of Ponce, Puerto Rico. What is the connection between these two groups? Certainly it is not in common social interests or cultural ties. Rather, it is the Love of God proceeding in unselfish action that binds them together.

Since 1952, the Sisters of the Transfiguration have operated a recreation and guidance center for boys from the streets of Ponce. Many of the boys were reached originally through the sisters' visits to the jail and detention home. Few of the boys have homes worthy of the name. Jobs are scarce. Schools are so overcrowded that boys lucky enough to go have only half a day in school. At St. Michael's Center they have a daytime home, a recreation center, and the guidance they need. To help support this activity, the Rt. Rev. A. Ervine Swift, Missionary Bishop of Puerto Rico, asked National Council to list St. Michael's Center as a Special Project. Bishop Swift hoped that contributions from

one or more groups would support the Center's daily service and make new programs possible as well.

Then, in Buck Hill Falls, the Women of Newark met for their annual two-day conference on the needs of the diocese. In addition to considering their own problems and concerns however, they look at the Church overseas each year to see where they can help. A missionary speaker usually focuses their attention on one particular area where their giving can meet a special need. At last November's conference, Mrs. Peter Malevsky-Malevitch, President of the Women of the Second Province, addressed the more than four hundred women attending. She told of her visit to the Caribbean missionary districts of Province II, giving a first-hand report on St. Michael's Center and its ministry to hundreds of Puerto Rican boys. Since it was one of the Special Projects already recommended to the conference committee by National Council, St. Michael's seemed a logical choice to the Women. And because the needs of St. Michael's were made known to the Women of



Shyness at arrival (left) vanishes as St. Michael's boys become vigorously involved in table tennis

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CHURCHMEN IN THE NEWS

The Ambassador's Pew

AMONG the most faithful and active churchmen abroad are the American Ambassador to France and his charming wife, Amory and Laura Houghton. Every Sunday morning when they are in Paris, the Houghtons are to be found in the first pew on the left center aisle of the Pro-Cathedral Church of the Holy Trinity, which, since the days of the Hon. Whitelaw Reid in the 1880's, has been set aside as the Ambassadors' pew and used by most of the American Ambassadors to France.

A list of Mr. Houghton's offices reads like the combined career list of an entire board of directors. After graduation from Harvard, he joined Corning Glass, which his family founded, becoming president of the company in 1930. At the outbreak of World War II, he went to Washington to help mobilize industry for defense, then to London, where he expedited the flow of war material to Great Britain and the European battlefronts. After the war, he returned to Corning, and accepted the positions of director of the First National City Bank of New York, the Metropolitan Life Insurance Company,

and the Erie Railroad Company.

Mr. Houghton's appointment as Ambassador to France in 1957 had no noticeably restricting effect upon his growing list of other offices. Somehow he still manages to maintain his positions as trustees of the U.S. Council of the International Chamber of Commerce, honorary vice-president of the Boy Scouts of America (he was formerly president), and trustee of the University of Rochester, among other things. To most people, these "other things" would be quite enough to tax the strength, for among them is perhaps his most important job of all, that of loving father to five children.

The Ambassador's gracious wife was born Laura De Kay Richardson of Providence, Rhode Island. Always an avid supporter of Church work, Mrs. Houghton has thrown herself wholeheartedly into the work of the American Pro-Cathedral in Paris. She is honorary president of the junior guild, the women's charitable and social service organization of the Cathedral which raises some \$25,000 a year for charity work mostly among the French people.

continued on next page



Ambassador and Mrs. Houghton greet composer Igor Stravinsky (right) at American embassy residence in Paris

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Churchmen in the News

continued from page 24

The Houghtons' cordiality has turned the embassy residence on the Avenue d'Iena into a favorite gathering place for American visitors and their international friends. The Very Rev. Sturgis Lee Riddle, Dean of the Pro-Cathedral in Paris, says that the popularity the Houghtons enjoy is a fine testimonial to the Christian faith, for they maintain "the life of an American Christian home at its best."

● **HENRY PETER HORN**, after a year and a half of effective organizational work of trailer evangelism for the Diocese of Chicago, was commissioned last month as an officer in the Church Army. . . . The Rt. Rev. **WILLIAM L. ESSEX**, Retired Bishop of Quincy, died February 26 after forty-nine years of service to the Church. . . . **MRS. CHARLES E. RICE**, widow of the late Dean of Holy Trinity Cathedral, Juneau, Alaska, died February 24. According to the Overseas Department Director, the Rt. Rev. Jno. B. Bentley, "Mrs. Rice was among the last of her generation which laid the foundation of the Church in Alaska." . . . **CHANNING LEFEBVRE**, organist and choirmaster at St. Paul's School, Concord, New Hampshire, will be sent to Tokyo this month to participate in the One-Hundredth Anniversary Celebration of the Church in Japan.

Missouri Bishop-Elect To Be Consecrated

THE Presiding Bishop will consecrate his successor to the episcopate in the Diocese of Missouri in Christ Church Cathedral, St. Louis, on Thursday morning, April 16.

Elected in December 1958 as Bishop Coadjutor of the Diocese of Missouri, the Rev. George L. Cadigan will succeed the Rt. Rev. Arthur Lichtenberger as diocesan bishop on May 15th. Mr. Cadigan was Rector of St. Paul's Church in Rochester, New York, at the time of his election in December 1958.

Assisting at the consecration will be the Bishops of Rochester, Arkansas, and New Hampshire and the Rt. Rev. Andrew Y. Y. Tsu, retired bishop of the Chinese Episcopal Church.

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Big Mission Alaska

continued from page 13

Then, for three years this nearest mission post was unmanned. At the same time the Pentecostals placed a resident missionary in the village. When the Church finally was able to go back to the area, the old ministry of four services yearly could not make any impact on the people at all.

This same thing will happen to any village that does not have a resident missionary, and there are still half a dozen communities in this category. The Church is not in the business of competing for souls with other Churches, yet we do honestly and truly believe that the faith handed to us is the true one, and we cannot simply stand aside and abandon our people to a lesser knowledge of the Lord. This is one of the real and vexing, and often heartbreaking, problems that faces the Mission of the Church in Alaska today.

During 1958, I visited all our parishes and missions at least once, and most of them twice or more. I could never have made these rounds without the help of my plane. It enables me to go and come to the most isolated spots, and with a great saving over commercial airlines.

Certainly one of the great problems of the Church in Alaska is distance. The priest at Point Hope is nearly two thousand miles from Ketchikan. Our clergy travelled over twenty-five thousand miles in coming together for our last clergy con-

ference, an average of about one thousand miles per man.

Because of distance we have never had a convocational meeting of the Church in Alaska. Our first clergy conference was held in 1950. Our laymen have never met, and for the first time, in 1959, the women of the Missionary District of Alaska will come together for a meeting of the Episcopal Churchwomen.

Finances are the problem. Such meetings are extremely expensive since practically all travel is by air. Our Council of Advice has never had a meeting—the Canons notwithstanding! All business has to be transacted by mail.

Someday Alaska will be two separate jurisdictions. The natural geographical division is clearly there, but we must wait for the people and the churches that will make this division practical. In the meantime, we will move along with our limited resources and strengths, and in God's great ones, toward the goal that He has set up for us.

Special Projects

continued from page 23

Newark, much-needed help was soon on its way to Ponce.

A homeless boy's expenses at the boarding section of St. Michael's were paid for six months by the offering made at Buck Hill Falls that day. In addition, the offering helped to subsidize free lunches for all of the boys for six months.

Second Mile Giving through Special Projects of the Overseas Department gives parish groups and individuals opportunities to advance the work in the mission field. Are you interested in this special missionary giving? Write to the Rev. David B. Reed, Special Projects, 281 Fourth Avenue, New York 10, N. Y.

Award Winners Wanted

The Episcopal Book Club and the publishing firm of Farrar, Straus and Cudahy, have announced a \$2,500 Anglican Fiction Award contest. Manuscripts concerning any aspect of the Episcopal Church and its members may be submitted during the twelve months previous to March 1, 1960. Further regulations may be obtained by writing to the Episcopal Book Club, Nevada, Mo.

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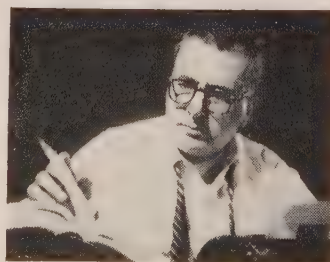
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Presiding Bishop

continued from page 7

All this would seem to be enough of a task, but there are two other principal responsibilities a seminary has. I shall speak of these quite briefly.

The seminary is to be a vital center for the intellectual life of the Church. The teachers in the seminary are giving their lives to the study of theology. They are experts or becoming experts in their various fields. The teaching load is not too heavy purposely, not only so the members of the faculty may be well prepared for classes, but so that they may have time for study and writing to help us all think more clearly about the Christian faith and its meaning for us in this day. "By writing and teaching they are helping the Church, both the clergy and the laity to think clearly about the Christian revelation and the fundamental doctrines of the Church. And just as medical science is closely bound up with the efficiency of the medical school, so is theological science greatly dependent upon our theological seminaries. And theology is likely to flourish in proportion as our theological faculties are competent and our theological seminaries are adequately equipped."*

The third principal obligation of the seminary to the Church is to strive constantly to discover more effective ways of preparing men to exercise the ministry of the eternal Word in the contemporary world. I believe there will be a very noticeable change in theological education in the years ahead. I have no idea just what will happen, but there is certainly a ferment at work in the seminaries, or in most of them, and surely there is a general feeling among us that we can't be content simply to go on in the traditional way and be satisfied with that. The seminary must not be in the awkward position of being forced by the demands of our time and the pressure of the Church to examine its ways. If this happens, the seminary will most likely be fighting a rear-guard action and a losing battle against inevitable change. The seminary cannot be a follower here, not

*Prayer Book Interleaves by W. P. Ladd, p. 174.

North Borneo Church

At the request of the Rt. Rev. Nigel Edmund Cornwall, Bishop of Borneo, the Rt. Rev. Lyman C. Ogilby, Missionary Bishop of the Philippines, preached the sermon and took part in the consecration of All Saints' Church, Jesselton, North Borneo. The new church was made possible through a gift from the National Council Overseas Department.

GFS Delegate Chosen

NINETEEN-year-old Gail Eagleson has been chosen by branches of the Girls' Friendly Society throughout the United States to represent the organization at a meeting of the GFS World Council, April 20-26 in Sydney, Australia. A student at a New Hampshire teacher's college and a communicant of St. Mary's in Manchester, Conn., she has been an assistant leader of her parish's Junior GFS branch, and participated during the summer of 1957 in a Church-sponsored Alaskan work camp.

THE Rt. Rev. James McCann, formerly Bishop of Meath, has been elected Archbishop of Armagh and primate of the Church of Ireland. He succeeds the Rt. Rev. John Gregg, who had been primate for twenty years.

even an unreluctant follower, but must be a leader. This is what the Church may properly expect from the seminary; that it be in the forefront of the effort to discover how to prepare men for the ministry in ways that are relevant and creative for this generation.

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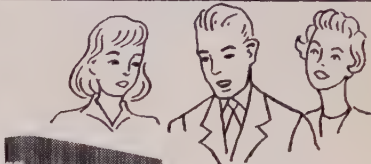
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- 28-30 National Council, Seabury House

MAY

- 1 Feast of St. Philip and St. James May Fellowship Day
- 3 Rogation Sunday Church Periodical Club Sunday
- 3-10 National Family Week
- 4-6 Rogation Days
- 7 Feast of the Ascension
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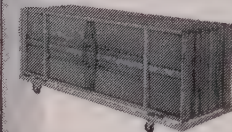
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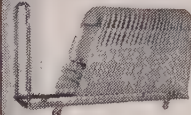
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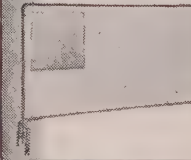
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Actors' Guild

continued from page 19

the staff holds a casting session. After minute inspection, the garment is recommended to "someone it looks like" and the prospective owner asked to come and try it on. So far the Guild staff has never mis-cast a garment.

Often Guild projects depend upon collective action for success. Many members were responsible for the welfare and happiness of a certain character actress who sought advice at the Guild when she could no longer support herself in the theatre. She knew of a flat that could easily be converted into a theatrical rooming house if only she had the funds to furnish it. Several strategic phone calls later, enough linens, furniture, and household items had been donated to set the woman up in business. Success stories like this one, and for that matter everything the Guild does in particular, are kept strictly confidential as to names involved, and no information whatsoever is given out without the permission of the applicant.

Because it is small, the Guild can provide aid with a minimum of red tape. Information received can be acted upon immediately, often without the recipients' knowing about it. Money is not always the problem. Mrs. Morrison says she has supplied everything from "a babysitter for cats to a hypnotist" to perplexed members and nonmembers, too. Aid is not dependent upon anything but real need and a theatrical background.

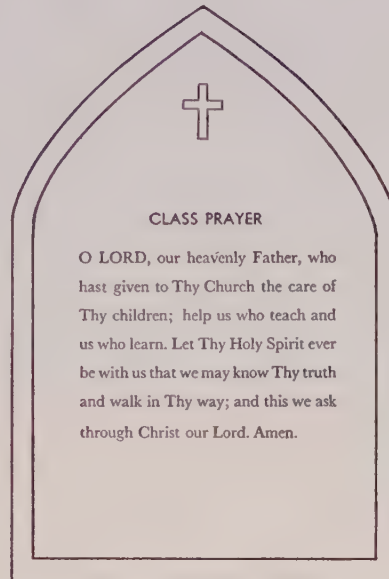
Many people are sensitive to the words *relief* and *aid*, and especially these members of what may be called a "dynamically sensitive" profession. It stands to reason then that the approach to the solution is every bit as important as the solution itself at the Guild. A case in point of the sort of altruistic tact employed at Guild Hall is the story of the elderly widow, a former actress, who came for aid when she was left penniless at her husband's death. Too old to get a regular job, but too proud to accept comfortably the idea of relief, she was found a non-paying job requiring knowledge of the theater. The

Guild paid her a salary, and more important gave her the sense of purpose so often needed and so seldom found by elderly people.

Cultural opportunities afforded by the Guild, or at least the more definable ones, include an acting

continued on page 30

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V-2

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class, a French class, a sewing group, and until recently a Bible class. Led by Peggy Wood for two seasons, the acting class is currently planning a production of Chekhov's *The Sea Gull* under the direction of Edward Goodman, notable teacher, director, and within the past year, author. The French class was a new project last year, meeting once a week with Madame Malou McCabe for an informal French conversation over tea. Every Monday afternoon Guild Hall is turned over to the sewing group. This was originally a class in sewing, a chance for young actresses to learn the fine art of costume making and design. Now the emphasis seems to fall upon the making of clothes for the Actors' Fund Home, the Percy Williams Home, and sick or disabled actors.

Funds for Guild philanthropy come from dues (nominal for clergy and professionals), endowments, and the annual benefit performance of some current Broadway show. This past November, a packed house saw Cyril Ritchard and Cornelia Otis Skinner (also co-author of the play and an active member of the Guild) in one of this season's most successful comedies, *The Pleasure of His Company*. The Guild is completely independent financially, paying for maintenance of Guild Hall and raising and dispensing its own funds.

There is no limit or restriction on membership in the Guild. Members are all different ages; the youngest in Guild history was seven years old (and still a member), and the roster includes several actresses in their eighties as well as a priest who has just observed his ninety-fourth birthday. In New York, the Guild has attracted members from many communions and can count some vitally active Jewish and Roman Catholic members. Actors on tour and members living in other cities around the United States can call upon the services of Guild chaplains appointed to key cities.

Many beneficial organizations for actors in this country can trace their origin back to a Guild member. One of the most dynamic of these philan-

thropic pioneers was Deaconess Jane Harriss Hall, for seventeen years social director of the newly formed Guild. When she became aware of the really horrifying living conditions young would-be actresses, artists, and musicians were driven to when they came hopefully to New York, she found a five room apartment and started the Three Arts Club. Since that time, the Club has provided security and comfort for thousands of girls, with branches in many key cities and now even in England. To Deaconess Hall goes credit also for the Rehearsal Club, a place in the heart of the theatre district where young women can come to relax between rehearsals and shows, and the Professional Children's School, perhaps the largest single contribution to child actors in the history of the stage with its show-adjusted classes and correspondence facilities for youngsters on the road.

The Guild's history has shadowed and even been partially instrumental in the American theater's slow climb to respectability. Its very existence symbolizes the real place performers have in the life of the Church, out of which, after all, Western theatre was born.

Increase in Communicants Reflects Church Growth

Membership in the Episcopal Church reached an all-time high of 3,274,867 in 1958, an increase of 111,741 or three and one half per cent over the previous year, according to the 1959 Episcopal Church Annual published by Morehouse-Gorham Co. in New York.

The number of confirmations rose last year by 1,600 over 1957 to 120,090, bringing the full communicant strength of the Church to 2,008,068, an increase of nearly 57,000. A communicant is a member of the Church in good standing who is eligible to receive the sacrament of Holy Communion.

The Church's largest parish is Trinity in New York City with 3,792 members. Dioceses that showed the largest gains in 1958 were Sacramento, South Florida, Northern Michigan. Greatest increases in missionary districts were recorded at South Dakota and Haiti.

Cathedral Dean to Head Committee for Refugees

The Very Rev. Francis B. Sayre, Jr., dean of the National Cathedral (Episcopal) in Washington, D.C., has been named chairman of the newly formed U.S. Committee for Refugees. The committee's first task will be to plan the United States' program for a World Refugee Year, to begin in July under the United Nations.

The fate of fifteen million refugees over the world is an American problem whether they come to our shores or not, according to Dean Sayre, who cited the refugee problem as a frequent cause of political unrest, both domestic and international. President of the committee is Harper Sibley of Rochester, N.Y., an Episcopal layman who is chairman of Church World Service, relief agency of the National Council of Churches.

Two Episcopal laymen are also serving among the committee's five vice-presidents: Henry LaBouisse, former director of the U.N. Relief and Works Agency for Palestine, and Samuel W. Meek, vice chairman of the J. Walter Thompson advertising company.

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Church Magazine Plans Considered by Advisers

THE Church Magazine Advisory Board met in March for the first time to discuss plans for the proposed new national magazine. The board, appointed by the Presiding Bishop under a directive of the 1958 General Convention, is headed by Robert L. Kenyon, Jr., president of the Magazine Publishers' Association and formerly publisher of *Printer's Ink* magazine. Other Board members present at the meeting were: Margaret Cousins, managing editor of *McCall's* magazine; John H. Leach, vice president, Gardner Advertising Co., St. Louis; the Very Rev. William S. Lea, Dean of St. John's Cathedral, Denver; Samuel W. Meek, vice chairman, J. Walter Thompson advertising company, New York; and John W. Reinhardt, Director of the National Council Promotion Department.

L. B. Franklin Dies; Former National Council Treasurer

AS FORTH went to press this month, word came of the death on March 22 of Lewis B. Franklin, treasurer of National Council from 1920 to 1948. He was eighty years old.

Dr. Franklin entered church service after a successful career in finance, bringing with him business acumen combined with true missionary zeal. At the end of World War I, when the late Bishop Lloyd, then president of the Episcopal Board of Missions, suggested that his experience would be of value to the Church, Dr. Franklin offered himself as a volunteer for four months. He later took office as treasurer of the National Council on January 1, 1920, and from 1922-1937 he also served as vice-president of the National Council.

Dr. Franklin, who was born in Flushing, New York, began his career as a bank messenger in 1895 and rose to be vice-president of the Guaranty Trust Company in 1909. He held that position until called to Washington in 1918 to direct the War Loan Organization of the Treasury Department, which conducted the Liberty and Victory Bond campaigns. After his retirement as treasurer in 1948, he was named to the Church's Overseas Department and Committee on Trust Funds.

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